

# Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

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CYRUS P. GROSVENOR, Editor.

## THE CHRISTIAN REFLECTOR

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By a Board of Managers, consisting of seven Ministers and eight Laymen, of the Baptist Denomination; at Two Dollars a year, payable always in advance. For Twenty Dollars a year, payable always in advance. The paper will be sent to subscribers by mail, unless otherwise ordered.  
A few advertisements of a general character will be admitted at the usual rates.  
All Communications, POSTAGE PAID, will be attended to.

Mr. JOSIAH HATT, No. 742 1-2 Broadway, is appointed Agent for the Christian Reflector for the city of New-York.

### Religious Miscellany.

For the Christian Reflector.  
The union of Divinity and humanity in the person of Jesus Christ.

Revelation manifestly ascribes to the Son of God a complex nature; or rather a duality of natures. Hence he is styled 'God with us,' and 'God manifest in the flesh.' This duplicate nature of Christ is essential to Christianity—is essential to salvation—is essential to the atonement. It is the grand central principle on which the entire fabric of revealed religion rests—the one focal point of radiation from which the rays of gospel-light diverge—the nucleus around which all the other doctrines of inspiration cluster, forming one solid, brilliant accretion. Expunge this capital article of the Christian faith, and what remains bears about the same resemblance to the unutilized, and unenriched gospel, as the Egyptian mummies to living beings. Strip them of their decorations, and their swaddles, and the imposing form at once crumbles to dust. Divest Christ of his proper Deity and humanity,—destroy this foundation of revelation, and faith towards God, and the gospel no longer opens an asylum to the guilty and the perishing. The anxious sinner is only tantalized with fallacious hope—is doomed to pine away in unfulfilled expectancy.

But this doctrine can never be destroyed. It is the word of the Lord which endureth forever. The scriptures plainly teach that the Word was made flesh,—That Christ was made under the law, to redeem them that were under the law,—that he was made a little lower than the angels for the suffering of death;—That though being sinless he was not liable to death; yet he was made capable of it; and the suffering of it was the express purpose for which he was made a little lower than the angels. Time, these, and many other passages seem utterly unintelligible if the idea of a twofold nature in Christ be discarded. If that idea be admitted, they are all susceptible of an easy, and natural interpretation.—As man, Christ was possessed of all the sinless properties of our species. His humanity was perfect. His divinity also was perfect.—As God, the ineffable train of the divine perfections dwelt in the tabernacle of flesh prepared for them. As man he was made liable to all the ills that flesh is heir to. As God he had absolute power over all the infirmities, and diseases,—at his bidding they instantly left the bodies of men. As man he felt the cravings of hunger.—As God he withered the fig tree, which relieved not those cravings.—As man he thirsted while he set by the side of Jacob's well.—As God he opened the fountain of living waters to satiate the longings of the Samaritan woman.—As man he slept on the heaving bosom of Tiberias while the raging tempest lashed his troubled waters into foam.—As God he rebuked the angry elements, and instantaneously caused a perfect calm. As man he wept at the grave of a departed friend.—As God he opened the doors of the grave, and unloosed the grasp of death.—As man he prayed often, and fervently to the Father.—As God he received the homage of men.—As man he suffered for the sins of men.—As God he pardoned iniquity.—and opened the gates of paradise to the dying thief.—As man he died upon the cross.—As God he abolished death, and arose a triumphant victor from the tomb.—As man he came into the world a fragile infant—the babe of Bethlehem.—As God he left the world in a bright cloud of glory.—God he confessed he was received up into his native heavens.—God is gone up with a shout the Lord with the sound of a trumpet. Sing praises unto God—sing praises. Sing praises unto our King—sing praises.

Are any reluctant to admit this doctrine on account of the mysteriousness? Let such bear in mind that "Great is the mystery of Godliness." Who pretends to know how high the power of God may reach? Then let none presume to say how low his mercy may stoop.—Shall it not suffice the frail, sinning child of mortality to be assured by inspiration that this complex character of the Redeemer is alone what gives to his sacrifice its exceeding preciousness—to salvation itself its crown, and climax?

Ah! Christian, it will be no disappointment to find when the tide of life ebbs—when the curtain, which parts the future from your anxious gaze shall be lifted up, and eternity pour its dense beams upon your upward bound spirit—that you have an infinite Savior—that your Redeemer is the mighty God of Jacob. God in your own nature—an inexplicable mystery, yet a glorious, unappreciable fact.—In that fearful crisis when sin shall appear in its unmasked deformity, and malignity,—when in all its vastness, turpitude, and aggravation, it shall be displayed before your eyes in the full blaze of the judgment day,—at that dreadful, searching moment a flush of gladness will mantle on your cheek—an ineffable emotion of gratitude, and joy will thrill your heart, that the sacrifice on which your hope shall have reposed possesses infinite merit—the crimson fountain in which you shall have washed your soul, infinite efficacy.

But who can forecast the despair of such as may appear at this tribunal destitute of an interest in this Redeemer at once divine and human. Sinner, bewitch you and your final judge a cause is at issue of momentous import—a controversy, which you are maintaining at fearful odds, and which you are required to surrender immediately or pain of eternal death. Continued hostility, open, or concealed, on your part, is worse than futile—it is the climax of presumption. Your only availing expedient is at once, and penitently to acquiesce in the prescribed stipulations of peace. The stone, which the builders rejected has become the head of the corner.—Whoever shall fall upon this stone shall be broken—but on whomsoever it shall fall, it will grind him to powder.—Appalling alternative! woe! woe! dilemma! In either case how shuddering the fate of the hapless victim!—O sinner, can you, in utter recklessness, peril your soul in this manner? O do not thus throw yourselves away.—Do not in such sort wreck the immortal spirit upon the reefs of folly.—Why plunge into Charybdis? Why drive upon Scylla? Say for you need not—only commit to Christ—it is then safe.—He will steer you safely through the dangerous narrows.—Go to him at once, in the confidence of trust—in the subdued tones of relenting grief—in the gustings of a broken heart.—Then the arm, which would otherwise crush you in anger, and plunge you deep in the gulf of despair, will encircle you in kindness and love—will elevate you to heaven.—That which will afford the richest zest to future bliss, and keep all the fountains of felicity in perennial flow, is the love of Christ.—That which will prove the bitterest drop in the cup of sorrows to be wrung out to the finally lost is the indignation of Christ.—The indignation of the abused and slighted Savior.—The wrath of the Lamb.—O that it is, which will forever pierce, and agonize the very nerve of misery.—Reader, "Kiss the son lest he be angry, and thou perish from the way when his wrath is kindled but a little."

### Trouble among Pedobaptists.

During the annual session of the Suffolk Conference of Churches (Congregational) at Massachusetts the Rev. Dr. Codman, Delegate from the Norfolk Conference, in a speech, mentioned a revival of religion in his congregation, and amongst other interesting incidents stated, of those who joined the churches.

"A number of them are very young, not more than 12 or 13 years of age. Some of the members of the Sabbath school are in a very interesting state of mind. He had felt somewhat tried as to duty, in respect to admitting persons so young to the church. The subject had been very much on his own mind. Several of them gave very good evidence. How far it was expedient to admit persons so young, was to his mind a question of very deep interest and importance. He was not prepared to refuse any one who gives good evidence; yet he felt that there had been great error in admitting children, who, in many cases, had not continued steadfast. He did hope we should be more careful in future."

And, yet, these same converts of 12 or 13 years of age, and well trained in the Sabbath school, were all "children of the church"—"lambs of the fold"—"born in the pale of the church"—"consecrated to God in Baptism"—"experienced the 'gospel circumcision'—"dedicated to the Lord" by their pious fathers and mothers—in "covenant relation with God"—heirs to all the promises of Abraham in covenant—"the covenant of grace"—all in unobscured infancy, while "unbaptized children are left to the unenvailed mercies of God"—while the good Dr. Codman is filled with reasons about receiving them into the church at 12 or 13 years of age, and after they "give very good evidence" of genuine conversion. Surely, Pedobaptist notions do run exceedingly. For the thirteenth time the peculiar virtues of Abraham's covenant to baptized infants has been repeated by this straight sect of Congregationalists, that the infants of believers are born in covenant relation with God, that they receive great and special benefits in Baptism, and that Baptist children with all others are left, as the late Dr. Worcester expressed it, "to the unenvailed mercies of God," and yet Dr. Codman trembles to receive them into the church when really converted.

Banner and Pioneer.

GREECE.—A letter from Mr. Love, dated at Corfu, May 15, 1840, has been received, which communicates the intelligence of his removal from Patras, on account of the frequent and severe attacks of disease which he suffered while residing at that place. Previous to his final removal, Mr. L. visited Corfu for the benefit of his health, and there partially recovered from the effects of his repeated illness; but on his return to Patras he was again seized with more than usual severity. He writes—

"After eighteen days, by the blessing of our heavenly Father, I again rose from my bed. But the time of recovery was not yet. After a few days I suffered a relapse, but little less severe than the first attack, which confined me to my bed again for two weeks. During my sickness, our children were both taken seriously ill, as were also the son of Mrs. Dickson. Mrs. D., Mrs. Love, the two domestics and an assistant, Sabbath, March 15, not a person in our house was able to rise from the bed, and there was not one of them not dangerously ill. For a time we were entirely alone. But the presence of our heavenly Father was manifest in a peculiar manner, and I trust He sanctified to us the sorrows and sufferings of that day. Thus we were all confined till near the middle of April. If any recovered partially, it was only to suffer relapse, but little less, and in some cases more severe than the original attack."

Mr. Love left Patras in compliance with the advice of the physician, there being no hope of his recovery while remaining at that place, and no good reason to hope that he would not still be subject to similar attacks if he should again return to reside there. The climate of Corfu, he says, is healthy, and apparently free from the miasma of Patras. He expresses the hope that all the members of his family were out of danger.

Mrs. Dickson sailed May 15 for Scotland, where she contemplates remaining a sufficient time to recover her health, having also suffered repeated attacks of fever at Patras.

TEMPTATION.—You know not the power of temptation. Associate with a vicious person but one day, and you receive a serious injury; then what must follow if you are on the strictest terms of intimacy with such a character? By little and little you will be assimilated to his bad practices, till at length you become his equal in wickedness.

### Doings of the World's Convention.

Saturday June 13.

On the re-assembling of the delegates in the afternoon sitting.

Professor Adam, of Harvard University, Massachusetts, stated that, knowing the purpose for which he had come to that meeting, and calling to mind that the purpose for which they had come, was to act, and not to speak, he had made it his purpose, in the document which he was about to present to them, to condense as much as possible the statement of facts in reference to the present state of slavery in British India.

The learned Professor then read the document, which was full of deeply interesting statements, and which produced a powerful impression upon the meeting.

The Chairman observed that the document to which they had listened, was rendered more interesting by the fact that the Professor had himself resided many years in British India.

Professor Adam wished to suggest two or three remarks, on the general bearing of the subject. The English have visited India: the English have taken possession of India—by what means I will not now say—but they have taken possession of a vast amount of the population of India. And what is the condition of that population? As to religion—their state is the most degrading. As to their general condition—the general state of society, we see from the document which has been read, upon the truth of which you may depend, that they are also in a state of deep degradation. The English found the population in that condition. But was it to have been expected that the English government, of all the nations in the world, would have legalized the two systems of slavery which they found in existence? Was it to have been expected that Hindoo slavery, which had ceased to exist under the Mahomedan government, should have been called into existence, have been reduced to form, have been legalized by the British government? Was this to have been expected from our countrymen—from those who had carried their conquests—who had conveyed their science, their religion to India? Surely such a course was not to have been expected; and other countries and ages, will at least declare that it was highly inconsistent—especially considering her loud boast of freedom. But not only did the British government legalize Hindoo slavery; she retained in chains those whom she found in chains imposed upon them by preceding conquerors! Does it not become us who are now assembled from all parts of the world, to declare our belief that such a system should no longer be tolerated? Is it not time that we, as a Christian, slavery-hating people, should express our determination that a system shall no longer exist—a system of slavery established by Hindoos and Mahomedans? Surely you will do so. You will cause your voice to be heard; and it will be heard; it will go farther, not only to the ends of this island, but to the very ends of the earth; and the results will be that we shall no longer be disgraced by such a system. Nor is this all. The British government is already pledged to do this. It has been pledged for several years; but it has not redeemed its pledge. In the act of 1833, it was determined that slavery in India should be abolished; it was also provided that inquiry should be made as to the real condition of the slaves, and that such measures should be adopted as would lead to the extinction of slavery. The East India Company was desired to send home from time to time such laws and regulations as would lead to the abolition of slavery. The directions and provisions contained in the act of 1833 have hitherto proved a dead letter. Nothing has been done to mitigate the condition of the slave, or to lead to the extinction of slavery. You have, therefore, strong, clear, defined ground upon which to proceed, in spite of any obstacles which may be presented to your course.

Mr. G. W. Alexander—I have been informed on authority upon which I can rely, that an act was passed some years ago in the House of Commons, which had it been acted upon, would have caused slavery long ago to have ceased to exist in the East Indies; but that on its being carried up to the House of Lords, a clause was struck out, at the suggestion of the Duke of Wellington, which rendered the bill comparatively null and void so far as slavery was concerned. That omission it seems was not noticed by Mr. Buxton, and hence he made no attempt to supply the deficiency. Perhaps some friend present could confirm that statement.

Mr. Pease of Darlington, said he believed that such a clause has been omitted in the way just stated. That slavery existed in British India, and that it existed to considerable extent and under very painful circumstances, there could be no doubt whatever. They had abundant evidence to prove that fact. But what was the remedy? They had long talked of the evil; but what had they done to remove it? What had they accomplished? And why had they not accomplished all that they wished? One plain reason might be assigned, namely, that the government of this country had profited by the continuance of the system. Something more must be done. Daniel O'Connell was about to bring forth a motion in reference to slavery in British India. It was a fact that one-third of the land in British India was in the possession of wild beasts; a portion, which, if cultivated, would yield a sufficient quantity of food for the supply of the people's wants. The governor-general of India had declared that to be the case, namely, that one-third of the land was actually in the possession of wild beasts. Let petitions therefore be sent forth from every part of the country, that the natives of India may henceforth have possession of the soil, and be assisted to cultivate it for the supply of their own wants. Sufficient evidence upon the subject was taken in the committee of the House of Commons; it was proved that the land tax was most oppressive, leading to want and starvation, and compelling millions to become slaves for a long series of years. Mr. Pease said that he stated these things before the directors of the East India Company; and he now hoped that the statement he had made would go forth to the country, and that abundance of petitions would be sent in to Parliament, praying that the one-third of the land, which was now in the possession of wild beasts might be brought into cultivation, that the wants of the human population might meet an adequate supply.

The Rev. Mr. Johnson said, he had been much struck with the accounts which he had recently heard as to the East India slavery. He was anxious that the whole question might be brought fairly before them, that they might furnish their constituents with the true state of the case when they returned home. In order to promote the cause of slavery abolition he had been in the habit of inducing persons to abstain from the use of all articles which were produced by the labor of slaves. Such advice was very gallant to those who were concerned in upholding slavery, and he had reason to believe that it told much upon the system. He took no sugar at all himself; but to those of his friends who took it, he recommended the practice of taking only sugar which came from the East Indies; because he thought that the East India sugar was the produce of the labors of free men, now, if it should go forth to the world that the larger portion of the laborers in the East Indies were under slavery, would not be, and those who acted as he did, appear as traducers? Was the sugar which was said to be the produce of free labor, really so? or was it the product of slave labor? He hoped that some gentleman present would be able to explain that point.

Mr. G. Thompson said, he believed it would be found on inquiry that the sugar in question was not the result of coerced labor. If the sugar, really came from Bengal, it was not the produce of forced labor.

Professor Adam, C. Stuart and others confirmed that statement.

Mr. G. Thompson, begged to second the resolution. This was a very interesting question, and one on which he should take a future occasion of making some observations. He thought it highly proper that the subject should be referred to a committee.

Mr. R. Peck, said that in a conversation which he had had with a gentleman who had been thirty-four years in the East India Company's civil service, that gentleman admitted that slavery did exist in the East Indies to a considerable extent; but a committee had been sitting for the last two or three years, and perhaps when they had sat a few years longer, and got sufficient information before them, something would be introduced gradually to remove it. He also stated that one great source of slavery in the East Indies was that of parents selling their own children, in consequence of the famine prevailing there, to preserve them from starvation. In one district the governor prohibited parents from thus disposing of their offspring, and thousands had died for the want of the necessities of life.

The Rev. Mr. Colver hoped that the committee would turn their attention to that source of slavery which arose from the grinding oppression of the inhabitants of India.

Mr. J. Sands thought that great benefit would result from the consideration of the advantages of free labor.

The resolution was put and agreed to.

The Rev. Mr. Bevan then read a paper on the moral influence of slavery on the character of the enslaver and the enslaved, and its opposition to the advancements of civilization, education and Christianity.

Mr. Morgan read a letter from Dr. Channing on American slavery.

Mr. G. W. Alexander, said that in the autumn of last year he had visited Denmark, and while there, he took an opportunity of inquiring into the state of slavery in the Danish colonies. The only work which had thrown any light on that subject was published by Sylvester Hovey, Letters on the West Indies. Slavery in the Danish West India colonies had been attended, as in others, with a fearful loss of human life. In the island of St. Croix, during the twenty-six years terminating in the year 1836, the population had diminished 7,000. The island of St. Thomas contained about 5,000 slaves, was frequented to a considerable extent by those engaged in the slave trade, and this tended to perpetuate it. In the island of St. John's there were about 2,000 slaves. It was considered that slavery in the Danish colonies was administered in the mildest manner, but the loss of human life showed the essential evil of the system. Moral and religious instruction was to a very great extent neglected. Even the Moravian mission, which had been established a century, (the missionaries having made themselves slaves in order to afford them an opportunity of carrying out their religious designs,) had produced but little fruit. While in Denmark, he met with the governor of the Danish West India Islands, who told him that, England having liberated her slaves, he had felt it necessary to promote the better treatment of their own slaves lest they should make their escape to the English Islands. During the time he (Mr. A.) was in that country the first anti-slavery society was established. He believed that the persons of whom it was composed were capable of serving the cause in no unimportant degree. While at Copenhagen, he was informed that certain measures were under consideration of government, which would in various ways promote the benefit of the negro race. It was proposed however, that the system of slavery should be guaranteed for twenty years. He wrote an address to the king of Denmark, which, through the kindness of one of the members of the committee, he had an opportunity of placing in the hands of the then princess, now Queen of Denmark, and she was very likely to take a deep interest in the question. To the present King of Denmark he had endeavored to point out what had been the results of abolition in the West Indies, and which had been previously represented to his majesty. On the whole, he hoped, that something had been done in promoting the abolition of slavery in the Danish colonies. One circumstance which rendered it extremely probable was, that Denmark was the first European nation which abolished the slave trade.

Mr. D. Turnbull, stated his opinions regarding the comparative severity of slavery in Denmark, America, and the French West India Islands. He also called attention to the anomalous position of Crabb Island. It was not defined whether it belonged to England, Denmark or Spain.

Mr. Prescott thought that Crabb Island belonged to England, and therefore that the slaves were entitled to their freedom.

After a few observations from two or three delegates on the diminution of life in slave colonies, Mr. G. W. Alexander, moved, That William Foster, George Stacey Esqrs., and the mover and seconder be appointed a committee to take into consideration the facts stated by Mr. Alexander and others with regard to the Danish Island, and report on the same.

Mr. D. Turnbull, seconded the resolution, which was put and agreed to.

The Convention adjourned until Monday.

MONDAY, JUNE 15th.

The proceedings commenced under the presidency of Robert K. Greville, L. L. D.

The minutes of the last meeting were read and confirmed.

The Secretary then stated the programme of the business.

Mr. Boulton said, he was anxious to adopt the advice of their zealous friend, Mr. O'Connell, to follow practical measures. He felt the great importance of diffusing full and correct information as to the immense benefit which would result, even to the planters, from the abolition of slavery. With that view he moved—

"That a committee consisting of Messrs. John Cropper, Josiah Conder, and John Sturge, be appointed to collect and arrange facts on the advantages of free over slave labor, and to report thereon, such report to detail the most effectual means for securing the adoption of free labor."

Mr. William Kay seconded the motion, which was unanimously carried.

S. Bowley, Esq., moved—

"That a committee be appointed consisting of Messrs. Knibb, Prescott, Capt. Stuart, Messrs. W. Anderson, and W. W. Morgan, with power to add to their number, to obtain and arrange evidence on the results of emancipation in the British colonies, and that they report a resolution thereon, and that they consider and report the measures now necessary for securing and rendering permanent freedom in said colonies."

J. G. Birney, Esq., of New York, was then called upon to introduce the subject of American slavery. He had been one of the committee appointed to digest and prepare the question, but they had not time to produce it in the most compact form. They would, however, detail the principal points on which they wished the action of the convention, and the whole might be a pretty fair view of American slavery. He would state as succinctly as possible the different relations of the American Central and State Governments, the various orbits, so to speak, of which were often confounded. The 13 colonies, before the Declaration of Independence, acted under incorporation; they then adopted each its own form of State Government. In 1783, the second year after the struggle for independence, there were articles of confederation, the express intent of which satisfied the people that it was not sufficient for all government purposes, and with the advice of General Washington, a more compact union was adopted, for the States could each make war or peace, coin money, &c., without reference to the whole. The attempt was made to form what was now called the constitution of the United States. To this end there was a convention in 1789, composed of delegates selected by the people at large. They were to confer such powers as they thought proper on the general government, the remaining powers being reserved for the local governments. Thus so far from the constitution of the United States being the original, it was merely the secondary, and could only carry out the powers which had been conferred upon it. For instance, as to collecting revenue, the power was conferred, the means, though not defined, following, as far as necessary. Now, complaints had occurred of the central government not sufficiently repressing abuses, as of slavery; but the reason was that the requisite power had not been conferred upon it. From 1787 there was a general opinion that slavery should not be of long duration; hence slavery was not mentioned in the constitution. He would not dwell minutely on the present state of public feeling, or the conduct of Congress for years on the subject, but on the reason why the influence of slavery had so guided and governed powers intended for the preservation of liberty. Prior to 1787 the cotton manufacture had not advanced to any great extent, so that the demand for slave labor had not been large. Massachusetts alone adopted a glorious principle of freedom, which eventually triumphed over slavery. In the other states, no obstacle had been then interposed to what it was unwisely hoped would have been the gradual extinction of slavery. Hence the inability of yielding to expediency in opposition to principle. Such minds as Franklin had been deceived by the delusion, and were not prepared for the event which upset all their expectations, namely, the invention in 1793 of the cotton gin, which greatly increased the productive powers of labor—the labor of 1000 hands being performed by one. This opened a door to a prodigious demand for what otherwise would have been a slight article of trade. From that moment might be traced the influence of slavery on the public mind, and the general government. This did not of course allow of any excuse to the government for not acting when they could, particularly for not preventing the re-delivery of slaves escaped to free states. Congress had also the right of abolishing slavery in Columbia, where there were 6,000 or 7,000 slaves. So, also, in the territories, as they were called in opposition to the states—as in the territory of Florida. No excuse could be offered for the neglect of Congress on those subjects. Now for the immediate object to be presented to the convention. The slaveholding interest in America was to be distinguished from the great mass of public opinion, which was opposed to them—and this interest was greatly alarmed at the agitation upon the subject, but trusted to the influence of self-interest on the government of America to maintain the system. To this end the slaveholders were always endeavoring by every means to commit the Government to the maintenance of that system. In the prosecution of this design, they had tried to commit the Government to a claim for compensation against the British Government on account of slaves liberated through their having been thrown by stress of weather on the coasts of British settlements. Negotiations had accordingly been carried on between the two Governments on this subject, which had terminated thus—In cases before the emancipation act the British government agreed to give proper compensation. In another case, which occurred since the act the British Government refused,

declaring that they would not recognize any property in human kind. In this state of the case Mr. Calhoun moved, in the American Senate, the following resolution: "That ships on the high seas, in the time of peace engaged in lawful traffic, are, according to the laws of nations, under the exclusive jurisdiction of the State to which they belong as much so as if constituting a part of its own dominion, and that if such ships be cast by stress of weather or other unavoidable cause into the port of any friendly power, they were under the same laws, and the persons and property on board are under the protection of those laws; and further that the brig Enterprise (the slave-ship in question, the last of those negotiated about,) having been forced into a port of the United States, while on a lawful voyage from an American port, is embraced within the principle laid down in these resolutions, and that the detention of the negroes on board that vessel, and their subsequent liberation, were in violation of the laws of nations, and unjust to American citizens." These resolutions were substantially agreed to, March 13, 1840, with no dissenting voice. The object of these resolutions was not so much the expectation (which could hardly be entertained) that foreign states would bring the rights (so called) of slaveholders into the laws of nations, as to commit the American Government to the support of slaveholders claims. Now it was a most important thing that this convention should admonish England and the world of the real design and effect of the doctrines set forth in these resolutions—and expose the flagitious principles involved in them. With this view he should move a preamble and certain resolutions, to express the sense of the convention upon the subject. He would here state that congress really possess the power of preventing the carrying on of the infamous slave-trade; for though the power to abolish internal and domestic slavery had not been conferred in the congress, there had been expressly reserved to them the power of regulating commerce, not only with foreign states, but with other states of the union. And the best jurists of America held that this enabled them to put down the traffic in slavery by their own citizens. Now, in respect to the means of influencing the public mind to the suppression of slavery in America, he wished to observe that the main difficulty was in bringing before the public the real state of the question; and the diffusion by the press of information, and appeals upon it, was one of the most powerful influences that could be brought to bear on behalf of the abolition cause. The legislative body of the union was completely under the dominion of the slaveholders, who, by a refinement of criminal ingenuity, were actually entitled to the electoral franchise in proportion to the slaves they possessed, that five slaves gave three votes. Thus in the Senate there was a slave party of twenty-four that could turn any of the great state questions of policy. A very important element in the consideration of this subject was the proposed annexation of Texas—an attempted act of violence and wrong, which, if it had been successful, would have rendered the abolition cause less doubtful than ever. Blessed be Providence, however, that the project had not succeeded; and this was one among the many proofs of the greatly beneficial results which followed from the exertion of the influence of other nations on the side of justice and humanity and sound policy. Let it be the effort of this country, then, who would be followed by France in the noble example—and then by other European states, to exert all possible influence on the American people to induce the abolition of the slave system. That system was only to be reached by the influence of external appliances; for the result of a long experience in American abolition exertions enabled him sorrowfully yet confidently to state, that, assisted by such external influences, the exertions of the American abolitionists would be to be exerted on our part. Let us exhibit to America the glorious spectacle of our emancipated negroes in the British colonies—especially the West Indies—supplied with all the advantages of education, and right moral training, and religious instruction—peaceful, prosperous, happy communities; and when the noble example should have been imitated by other European states, the principles of freedom carried out with worthy emulation in all their colonies, and the beneficial results indisputably demonstrated, then indeed would the system of slavery even in America begin to tremble under the mighty force of public feeling, and the crisis would not be far distant when it would forever fall. This was the crisis so ardently desired by the abolitionists, and to bring it about it was necessary to influence the mind of England here, which would produce action on the part of its Government. That could not fail to tell powerfully on the mind of France, and she would influence Spain; and so the mighty and the noble spirit of freedom would travel through the globe. In this view he begged to propose to the convention the consideration of the following resolutions:—

"Whereas, since the termination of the negotiations of the American with the British Government, under which the British Government refused to grant indemnity for certain slaves who, on their passage from certain ports in the United States to other ports within the same, were provisionally cast on the Bahama and the Bermuda Islands, and therefore, made free by the operation of the British law, the slaveholding interest in the United States is attempting, in the Congress of the United States to stir up the American government to resist the principle on which such indemnity was refused. And whereas, in prosecution of this attempt a resolution was recently received in the House of Representatives of the United States, urging the Government to insist on an arrangement with the British government, by which slaves escaping from their masters in the United States into the British dependencies on the American continent should either be delivered up to their masters, or a full indemnity paid for them. And whereas, in the further prosecution of the said unjust object, the Senate of the United States, by a resolution passed in April last, declared in effect that if an American ship or vessel carried on the slave-trade from one of the ports of the United States to any other port within the same should be forced, by stress of weather or any other unavoidable cause, into the port of any other power, the United States, by the exercise of the jurisdiction of a friendly power, she and her cargo, and the persons on board, and their property, and the rights belonging to their personal relations as established by the laws of the states to which they belong, would be placed under the laws of Nations extended to the unfortunate under such circumstances. Wherefore,

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## Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, AUGUST 12, 1840.

Extracts from the Editor's Journal.

London, June 25, 1840. Evening.

"Resolved.—As the sense of this Convention, that the proposition embodied in said resolution, viz., to sustain by the sanction of public law, which is founded on the principles of natural justice and right, the pretensions of the slave system, which exists only by disregarding justice and abolishing right, is not only unchristian and absurd, but disrespectful to the common sense of mankind."

"Resolved.—That this, the first attempt known in the history of nations to convert the pretensions of slaveholders into rights, and as such to engrave them on the system of public law by which the intercourse of nations is regulated, ought never to have emanated from the Senate of the people who, from a period of time coeval with their independent national existence, have asserted before the world, and in the most solemn manner, that all men are created equal, are entitled to their liberty, and to the pursuit of happiness."

"Resolved.—That to allow such a proposition as the one referred to, would be inconsistent with the honor and dignity of Great Britain, and of such of the other nations of the world as have either abolished slavery within their respective limits, or are, in good faith, proceeding so to do; that it is hostile to the avowed principles of that people among whom it has originated, and to the cause of humanity, which, under God, all governments are solemnly charged."

Mr. E. Wilnot and Mr. O'Connell next addressed the Convention, after which

The Rev. E. Galusha, of New York, said that, as an American citizen, he felt himself placed in a peculiar and responsible situation, but he trusted he should not be found deficient in that moral courage which had been so highly recommended by the eloquent gentleman who had just sat down. He knew not but that it was known in his own country in what manner he had given his vote, he should be charged with high treason. He spoke not because he regretted God had placed him in a situation of such responsibility, or from any reluctance to meet the circumstances which might result from it, but for the purpose of letting the friends of humanity and justice in this country know on what principles he founded a vote for which he might be tried as a traitor. He felt himself placed in a peculiar and responsible situation, but he trusted he should not be found deficient in that moral courage which had been so highly recommended by the eloquent gentleman who had just sat down. He knew not but that it was known in his own country in what manner he had given his vote, he should be charged with high treason. He spoke not because he regretted God had placed him in a situation of such responsibility, or from any reluctance to meet the circumstances which might result from it, but for the purpose of letting the friends of humanity and justice in this country know on what principles he founded a vote for which he might be tried as a traitor. He felt himself placed in a peculiar and responsible situation, but he trusted he should not be found deficient in that moral courage which had been so highly recommended by the eloquent gentleman who had just sat down. He knew not but that it was known in his own country in what manner he had given his vote, he should be charged with high treason. He spoke not because he regretted God had placed him in a situation of such responsibility, or from any reluctance to meet the circumstances which might result from it, but for the purpose of letting the friends of humanity and justice in this country know on what principles he founded a vote for which he might be tried as a traitor.

Mr. Jonathan Backhouse, thought it would be better that the resolution should be submitted to the committee for examination, and he would also suggest whether a portion of the Convention should not make an appeal to the Queen, and thus secure interference in a quarter from whence it would be most likely to be availing. (No, no—Question.)

Mr. Birney, said there was in the preamble of the resolution a succinct statement of the facts which had led to it. The learned gentleman also suggested that the words "unchristian" should be substituted for "unphilosophical," and "ought never to have emanated," for "came with bad grace," which was agreed to.

The resolution was then again read, and carried unanimously amid loud cheering.

## Movements of Roman Catholics.

The New York Observer sounds a loud note of alarm in regard to the movements of these people. "The wiles of Jesuitism," it says, "are too subtle to be detected by the careless eye; and the progress of popery may be so slow and insidious, that before we are aware of it, the throne of the beast may be planted on the shores of America, and the religion of antichrist be the religion established by law." That such are the designs of the emissaries of the Pope, it says, we have too much reason to fear, and proves it by the efforts that were some time since made to get an appropriation of the public school-fund to the support of papal schools in the city of New York. Though that effort was defeated, another is now in progress, and under the stimulus and management of the priests—Dr. Power and Hughes, who are exerting themselves vigorously in the matter, and avow their determination to persist in the application. One of these gentlemen used this language: "For himself, he cared not to what party a man belonged; but he was for that man, and that party, that would do him justice; and to that man and that party that was unwilling to render justice to them, he was opposed." And what is the meaning of this? Why, that the man who will vote for the appropriation of the public money for the support of the Roman Catholic religion, is the only man for them. "Here," says the same paper, "is the most monstrous attempt at a union of church and state we have ever seen! Let the American people, and particularly at this juncture, the citizens of New York, be on the alert to resist the movements of the Catholics. As somewhat of a similar attempt was made last year in this city, it would be well to be on the look-out;—and other cities of the State, likewise. "Eternal vigilance," says the editor, "is the price of liberty, when such an enemy is struggling for the mastery."—The only thing to be feared in this thing is party corruption, and that we are persuaded is deplorable. But is it so fatal to perill the institutions of freedom for the accomplishment of party purposes? Even so. Then watch.—N. Y. Bap. Reg.

DARTMOUTH COLLEGE COMMENCEMENT.—The annual commencement at Dartmouth College was celebrated on Thursday last. The exercises were occupied in the delivery of addresses before the literary societies, by Dr. Beecher, Dr. Henry of New York, and Mr. Lunt of Newburyport, and by the Inaugural address of Professor Brown. On Thursday the commencement exercises were held, consisting of thirty orations and discussions, by that number of members of the graduating class, designated by lot. The college is said to be in a flourishing condition.—Boston Adc.

Love is followed by disappointment, admiration by mortification, and obligation by ingratitude.

To Mrs. S.—G. I now proceed to give you a brief account of this day's observations of some things which have interested me. In the forenoon, I went to see the old Tower. There stand the walls which History has made famous. Eight or nine hundred years have revolved upon them, and there they stand in gloomy grandeur. The ancient arches with some of the massive iron hinges on which the great gates used to hang and turn, and on some of these hinges, heavy gates of more recent origin now hang. There is the old moat still holding its water—there the drawbridge over the passage-way to the Thames. The space surrounded by the moat is about equal to the Worcester Common, within which are the Old White Tower and its several ancient out-buildings or guard-houses; the old wall, perhaps 30 feet in height, and the long stone prison, and several other massive buildings. Outside the moat, a gravel walk runs along the bank on the north and west sides—then, a variety of shrubbery, and, last, a high and heavy iron railing. Now go with me through the gate-ways under the ponderous arches, and let us visit the yard in front of the White Tower, where you may see and stand upon the very pavement so often crimsoned with the blood of men and women, flowing under the executioner's axe. Take Shakspeare in your hand, and he will remind you of Anne Bolin whose fatal block now stands in the White Tower. I saw the gashes in that identical block, made by the dreadful axe now hanging by its side, and I laid my hand, not my head, on the spot where was laid the neck of Anne Bolin and the necks of kindred victims. The old broad long-faced axe is rusted and red. From the yard I went to the window of the chamber where she was confined, as also to that of the chamber where Edward and his brothers were (as it is said) secretly despatched. Near the block, is the cell in which Sir Walter Raleigh was imprisoned. I went to it and observed its walls of stone. In a large hall, in the lower story of the White Tower, are 21 horses (carved, of course, but well done) which are dressed in the armor of the ancient kings—Edward I. A. D. 1272, Henry VI. A. D. 1450, Edward IV. A. D. 1460, Henry VII. A. D. 1508, Henry VIII. A. D. 1520, Charles Brandon, Duke of Suffolk, A. D. 1520 &c. From the Tower, I went to dine with Mr. Haddon, printer of "the Eclectic Review," a work much improved of late. After dinner, about 6 o'clock, Mr. Galusha, Colver and myself visited Bunhill-fields—great burial ground; where tens of thousands lie congregated in death. We found the monuments of "John Bunyan," who died 31st August, 1688, Aged 60; "John Gill, D. D. 1717 aged 74," and "Isaac Watts, D. D. 1748, aged 74." The sun had gone down, when we stood by the grave of Watts, and sung, in a small voice, his own words, "Why do we mourn, &c." We then went to the grave of Bunyan and sung, in like manner, the words—

"Hear what the voice from heaven declares," &c. I cannot describe the feelings of those solemn and most interesting moments. You will better imagine them. Beneath my feet lay the bones of two of the holiest and most useful and honored men who have ever lived. But by the striking of two of the clocks, I am admonished that it is time for me to take some rest.

June 26. I have, under date of yesterday, told you something about the Old Tower, that place which associates in the mind of the reader of English History so much that is warlike, cruel, dreadful, terrible, pitiable and infamous. Within those gloomy cells have been incarcerated some, nay many, of as gifted and virtuous and admirable men and women as England has ever had among her subjects, or her rulers. The readers of the Reflector may be gratified, if I give them a more particular account of this strong-hold of kings, both good and tyrannical, for by both these classes it has been used, as you are well aware. According to the best authority, the building which is called "the White Tower" was commenced by WILLIAM THE CONQUEROR, A. D. 1078, for the purpose of protecting himself and his adherents against the attempts of the English, whom he had coerced to receive him as their king, to regain their liberties. After his death, which took place A. D. 1087, his son WILLIAM Rufus, completed it, built a strong and high wall around it, between which and the Tower he sunk a deep and wide ditch or moat. This moat is from 40 to 120 feet in width, which varies on the different sides according to the necessity of the case. In 1210, Henry III increased the strength of this fortress. In 1465 Edward IV erected additional buildings within the moat, which is of a square form and encloses several acres of ground. Charles II in the 17th century, and others afterwards, contributed to the preservation and improvement of the place, until, by its stupendous buildings and walls and ditch and moated Canon which even yet lower upon you from above, as you walk round to view it, it bids defiance to the assault of an enemy. In going to the Tower, the visitor passes through four gates under heavy stone arches. These arches are large enough for coaches, &c. Within the third gate is a strong stone bridge over the ditch. For five hundred years, the Tower was a palace, i. e. to the time of Queen Elizabeth. The principal buildings, at present, are the White Tower, which is a square building with a turret at each corner, the Church, the Bloody Tower, the offices of ordinance of the keepers of the Records, the Jewish Office, which is the room where the seven Bishops were confined, the Horse Armory, Queen Elizabeth's Armory, the Grand Store House, (in which is the small Armory Armory,) the Train of Artillery and the Tent Room, the New Store House, the Houses of the officers, the Mess House and the Barracks for the soldiers. Besides these, are several other buildings which were, for sometime, devoted to the business of the mint; but, since this business has been removed to another place, these are occupied by the Military. In "the Church" are buried many nobles and royal personages, who were executed, and lie here without any monument than their former prison. The Grand Store House is 345 feet in length and is 50 feet wide—commenced by James II and finished by William III. In the lower story of this building, are numerous cannon, mortars, &c. &c., which present an imposing spectacle, and in the 2d story are the small

arms, among which are 100,000 muskets ready for use, with bayonets, new flints, &c. On the walls in festoons and a great variety of figures, are pistols, cutlasses, swords, &c. &c. in numbers not easily computed. This Hall, probably, affords the most magnificent display of warlike instruments in the world. Of the crown Jewels I cannot now attempt any more particular description than to say that they are very pretty—very pretty indeed; but to see the sceptres of kings and their crowns incarcerated in that dungeon (for their place of safe-keeping is literally so), diminished their value very essentially. That Victoria must send her reginal bonnet which cost two million pounds sterling, to prison, lest it might be stolen, struck me oddly, when I saw that gorgeous little thing standing on its shelf there. What a place to keep such a lady's bonnet! I mean the identical crown she wore on her coronation day, and which she always wears when she goes to Parliament. It would make a very pretty Sunday bonnet for one of our little daughters, (if the sun should not shine very intensely,) as it has no brim. Around the lower edge is a strip of Ermine, about 3-4 inch wide—and above are the gold and the diamonds—on the whole, very handsome. Near this are other similar ornaments, which have been worn by kings in times past. There also, lie the sceptres of Victoria and her predecessors, in glittering lowliness in that dungeon. There, too, stands the golden sprinkling (they call it christening) font from which a few drops of water were taken up at the christening of the Queen; and yet, I am afraid, she is not a Christian at heart, though as amiable, probably, as any other person whose pride has not laid down its glory at the foot of the cross of Him who is King over all earthly potentates. May we desire above all other honors that which comes from Him only.

London, June 27, 1840. Evening.

I have to-day visited a number of the magnolia of London. In company with Mr. Galusha, George Thompson and others, I went to see St. Paul's Church or Cathedral. We ascended to the great Hall on the top of the Tower, 100 feet above the Dome. After looking out under the Ball, I went up a brass ladder into the ball itself, and stood erect in it. This is at the height of 374 feet. Above the Ball stands a Cross thirty feet high. At the top of the Dome, we walked round it on the outer Gallery, which is about 8 feet wide and is guarded by a high iron railing. The view of the great city from this place is splendid. Though raised so far above the highest steeples that twice their height would not come up to our level, we could see the buildings extending on every hand to the horizon, on a vast plain—except to the south, where appeared a range of hills several miles distant. We saw the Library within the roof, the three bells, the clock-work of the great Time piece, of which the pendulum is 19 feet in length. The whole length of the Cathedral is about 33 rods, or 161-2-3 35-577-1-2 feet. By the time I had got down, my limbs trembled with the fatigue. Our visit occupied about two hours. I have only one reflection now to make on this stupendous building, which I hope, in person, to describe to you better than I can on this sheet, viz. that whatever other good objects may be attained by the existence of this Church, one thing appears very clear, that pure and undefiled religion receives from it no benefit. We were present at morning prayers and heard them sweetly chanted, perhaps twenty-five persons, besides our party, being present. "Vanity of vanities," &c.

From this place we, Mr. Galusha and myself, went over Black Friars Bridge, to dine with a gentleman, Mr. Meredith, near the Insane Hospital, about two miles south of the Thames. This Hospital is perhaps four or five times as large as that in Worcester. It is in a delightful part of the city—where the streets are very wide. Here we staid to tea, after which we called on Rev. Mr. Sherman, the successor of Rowland Hill. He and his lady treated us with much kind attention. We then proceeded down below London Bridge, on the same side of the river, to attend a T. Total Temperance meeting, where we addressed the people at some length, and then returned to our Boarding House, near Southwark Bridge. Here I will just say, that this cause is beginning to awaken some attention in London. A grand procession was a few days ago, formed and marched through the streets, consisting of many thousand people who have signed the pledge. But this, is indeed, only a beginning, as the great body of the two millions of inhabitants still adhere to the habit of ale and wine drinking. I have not seen one person drunk in the streets, however. This may be owing to the unequalled city police, who are day and night, constantly on duty, and are a well-selected class of men, dressed in a uniform of blue with the Number of each, wrought into the upright collar of the coat in large yellow figures. The presence of these men at every corner, renders the city wonderfully quiet and orderly. Such a police is already demanded in New York, and I hope, before long will be established there, if not in Boston.

Zion's Advocate and Eastern Baptist.

It may be recollected that the Maine Baptist Anti-Slavery Convention held a few weeks since, took measures towards the opening of "an Anti-Slavery department" in this paper. We are glad to observe that there is a prospect of success, to some extent at least. The editor expresses his intention to give an abstract of the doings of the World's Convention, and his reasons for doing so are equally applicable to all matters that abolitionists can wish to have him insert.

He says, "We shall do it, because there is much in these records which will interest those who cannot sympathize in every respect with the members of this Convention. They who are unwilling to read any thing which is not cut and squared to suit their own notions are always in danger of getting a one-sided view of things. An attorney in a court of justice listens with great attention to the plea of his opponent, not because he admits the truth of what he says, but because he hopes to get some new light on the point at issue. He knows that it is necessary to examine both sides of the question, in order fully to estimate the magnitude of his task and the consequent chances of success. The mind—and especially the mind of the Christian—should always be open to conviction; and he should always be ready cheerfully to concede every thing to his opponent that he can do consistently with an honest regard to principle." "Strike, but hear," said a Greek philosopher, when threatened with chastigation for expressing his opinion."

"Abolitionists injure the Slave."

Mr. Josiah Pierce, of Gorham, writing in the same number of the Advocate, against the discussion of the Slavery question in that paper, says:—As to the opinion expressed in my first article,

that not much, if any, good has been done to either the white or colored population of our country, by the anti-slavery publications, or abolition disputes, while on the contrary, positive evil has resulted from them both to the master and the slave." I believe it to be true. If much good has resulted to the slave from the doings of the abolitionists in this country—I am glad of it—but I have yet the fact to learn—while I have incontrovertible proof, that positive evil to the slave has been produced, by their doings.

Now we do not believe such proofs exist. But if they do, and Mr. Pierce can make them appear, he is in duty bound, in behalf of the suffering Slave, to do so. We tender him our columns as a medium through which to communicate the facts to Baptist abolitionists.

## The Address to Southern Baptists.

We find the following article from the Biblical Recorder and Southern Watchman, published by Rev. Dr. Meredith at Raleigh, N. C. in the New York Baptist Register, the editor of which seems to be seriously frightened by its threats, inasmuch that he has even promised to publish "two or three articles on the subject of slavery in the Register, in language that shall be mild and unexceptionable," with such replies to them as the Recorder shall be pleased to make, rather than to suffer a breach of Christian fellowship between the Baptists of the North and the South. We shall look with great interest for both sides of this discussion. Meanwhile, we have a few explanatory remarks to offer, in the form of notes to the article from the Recorder.

In a late number of the Christian Watchman, we find the Address to Southern Baptists, said to have been adopted by the A. B. Anti-Slavery Convention, at its late meeting in New York. As it seems at length to have become a settled point, that documents of no sort in favor of the slaveholder, can get admission into our northern papers, it is but just that all articles on the opposite side, should be excluded from our papers at the South. (1) We accordingly adopt it as our future rule of action, to copy no more anti-slavery productions of any kind, until we shall find a more liberal policy pursued by publications at the north. In accordance with this regulation the aforesaid Address to Southern Baptists, if it find access to those for whom it seems to have been intended, must make its way through some other channel. (2) Our columns are closed against it.

We observe, however, that, although this Address makes considerable parade of words, and a corresponding show of argument, the scriptural argument in favor of slave-holding, as is usual on such occasions, is cautiously evaded, or we should rather say, cunningly glossed over. Slavery was divinely instituted among the Jews, we are told, because these people were employed thereby to punish or chastise the neighboring nations; and the apostles and inspired teachers did not oppose slave-holding, though practiced in their very midst, because they had no time, or in other words, because they were too busy in preaching the gospel! I would suppose that these self-appointed censors would learn a lesson from their own construction of apostolic practice; and instead of neglecting the gospel to serve the cause of abolition, would find enough to do in imitating the example set before them by the inspired teachers. The apostles had not time to oppose slave-holding, nor to denounce their brethren who held slaves! Abolitionists, however, have time for both! "Out of thine own mouth shall thou be condemned."

There is one thing, however, in this address, which we think deserves attention. Although couched in language which seems to have been carefully evasive, we see clearly enough expressed, what has often been expressed before under some other different circumstances, namely, a sentence of excommunication from the courtesies and civilities of Christian fellowship, at the Lord's table and elsewhere, against all who own a slave, or patronize the slaveholder. (3) This being the published policy of the aforesaid Baptist Anti-Slavery Convention, it is then a point clearly and fully settled, that abolitionists and southern Baptists can no longer associate in our general meetings for benevolent effort. For men to pretend to amalgamate as Christian brethren, who are denounced, on either side, as heathen men and publicans, is a violation of propriety; and indeed a direct insult, offered to the peaceful institutions of Christ. Possibly others may not view this matter in the same light in which we view it; but as it seems to us, there is now but a single alternative—either the abolitionists must leave our general meetings, or our southern brethren must. (4) This is a state of things which we have long apprehended, from the unadvised phronsy of the abolition faction in our denomination; and it will probably remain for our northern brethren in general, to decide, who co-operation they will retain, that of the abolitionists, or that of their southern brethren. And perhaps, it may be said now as at any other time, that if the abolitionists are upheld in their exclusiveness and intolerance, our southern brethren will be left no resource but to organize institutions of their own, where they can labor together free from the insults and abuse of their self created calumniators. For southern Christians and abolitionists, with the present views and principles of the latter, to pretend to sit together in council, touching the interests of Christ's kingdom, must constitute the consummation of all absurdities. In the nature of things it cannot be, and so far as southern Baptists are concerned, we are assured it will not be. The non-intercourse has been proclaimed, of course the line must be drawn. (5)

(1) This, though true of some northern Baptist papers, which also carefully exclude abolitionism, is not true of all. Several articles, defending slavery from the Bible, have been published in the Reflector, and if Mr. M. will publish the address alluded to, in his paper, answering such parts as in his opinion are unscriptural or incorrect, we will copy his answer entire, (if not unreasonably long), and thus show to several thousand Baptist abolitionists what their Southern brethren have to say in self-defence. This we believe to be strictly in accordance with the spirit of the Address.

(2) It has made its way through "other channels," as we have reason to believe, to many thousands of Baptists in the slave-holding States,—and but very few copies have been returned. We trust it will do great good.

(3) This is a mistake. The "address" says: "Finally,—if you should, (which Heaven avert!) remain deaf to the voice of warning and entreaty,—if you still cling to the power-maintained privilege of living on unpaid toil, and of claiming as property the image of God which Jesus bought with precious blood,—we solemnly declare, as we fear the Lord, that we cannot and we dare not recognize you as consistent brethren in Christ; we cannot join in partial, selfish prayers, that the groans of the slave may be unheard; we cannot bear preaching which makes God the author and approver of human misery and vassalage; and we cannot, at the Lord's table, cordially take that as a brother's hand, which plies the scourge on the naked flesh,—which thrusts a gag into the mouth of man,—which rivets fetters on the innocent,—and which shuts up the Bible from human eyes."

Or, in other words, if after proper argument and warning and reproof, you do not repent of the sin against God of which you are guilty, we cannot recognize you as consistent Christians. The "sentence of excommunication" was not passed by the Convention, though it may be feared such a step may hereafter be necessary.

(4) Who is to decide which shall leave? The abolitionists certainly cannot be spared from our great benevolent Societies; for though every great benevolent Society, we believe they have contributed five or ten dollars for every one paid into the treasuries of benevolence by Slave-holders,—and even now those treasuries are not over-run. Will the South agree to supply the deficiencies, if the abolitionists withdraw, or are shut out? Besides, who shall support the foreign missionaries already in the field, many if not a majority of whom are known to be thorough abolitionists?

(5) We would propose a more excellent way,—which, indeed, is what was intended by the A. S. Convention. Instead of proclaiming non-intercourse, let the whole matter be kindly discussed, in a Christian spirit, that what is right may be made to appear, and what is wrong be set aside. If slavery shall prove a sin against God and man, as we fully believe, Christians will of course forsake it; and if it be proved that it is right and scriptural to hold the bodies and souls of our fellow men in bondage, then none can object to his Christian brother's practicing it.

We fully agree with the Editor in the opinion that if Southern Baptists continue to sin against light and knowledge, which they can have if they will, if they will continue to debase and trample on the "image of God," and deny the thousands whom they own as Christian brethren, their rights as men, as citizens, and as Christians, it will "constitute the consummation of all absurdities" for abolitionists to fellowship them as Christian brethren, and very many have long felt it to be so.

## For the Christian Reflector.

Political.

Mr. Editor,—I have read with concern for the integrity of the abolition electors of the country, the article in the last Reflector over the signature of "A Christian Abolitionist," and feel impelled by a sense of duty to offer a few words upon the subject of that article. It is tacitly admitted by the writer that neither of the presidential candidates, "now before the people, will represent the principles of abolitionists," in case of his elevation to office. It is doubtless true that abolitionists, as such, have nothing to hope from either. But still there may be a preference between the two. And, because there is, or may be, such preference, "a Christian Abolitionist" thinks it is the duty of abolition voters to "consider which of the two is preferable, and cast their votes accordingly." This is the doctrine of the adage, "of two evils, choose the least." For one, I cannot subscribe to this sentiment. It leaves things too much at loose ends. But let us look at the arguments of the writer. He says, "Now if abolitionists refuse to vote for either, because their abolition principles will not be represented, they may prevent an election by the people, and as the consequence, the worst of the two may be chosen." True, this may be so, but who shall determine which is "the worst of the two?" Those who act upon the suggestion of "a Christian Abolitionist" will be very likely to come to the conclusion that theirs is the "preferable" candidate, let them belong to either party. And they may do it in perfect sincerity and good faith, if they are to act solely with reference to the questions of "policy" which now divide the nation. We all know that many men of strict religious integrity, honestly believe the measures of the existing administration to be wise and salutary. On the other hand, it is equally notorious that there are many quite as worthy, who with equal honesty believe those measures to be fraught with evil to the best interests of the country. Now it is obvious that if these men act on the principle suggested by "a Christian Abolitionist," nothing will be gained. For it is not to be doubted that it is far more difficult to decide between the comparative merits of the Independent Treasury and a National Bank, than to determine the question of human rights. The question for abolitionists to decide, as such, is not whether it is the better policy to have a bank or an independent treasury; but whether the principles of right and justice shall prevail in the councils of this nation—whether the law of God shall be respected. I exceedingly regret the necessity which compels me to say that so far as these are concerned, neither of the candidates before the people can be confided in.

To promote certain measures of public interest, they can both be trusted. And so far as they have avowed their principles, they may be expected to use their best endeavors to carry them out. But these are matters of dollars and cents merely, and ought never to be mentioned in the same breath with the claims of right, of the laws of God, and of outraged humanity. If we can forget these for the purpose of elevating to place and power a man who thinks with us but in minor matters, it is evident that we estimate human rights, and the claims of justice, far otherwise than did those who in '76 pledged their "property, their lives and their sacred honor," in defence of them. Not wishing to make a long article, I would close by exhorting, "a Christian Abolitionist" and all others whom it may concern, of the "two evils" now before them in the shape of pro-slavery candidates for the presidency, to choose NEITHER. Give your suffrages rather for any honest, capable man, who will "remember those in bonds as bound with them," and who will use the power you may confer upon him, in behalf of God's suffering poor. Be not deceived, I entreat of you, by the siren song of "expediency," "policy," and "peculiar circumstances." Ask yourselves, when the time will come that these "peculiar circumstances" which are now urged as the reason why you should desert the slave, will not exist—or at least, others equally urgent? And in the meantime, let it be remembered that the influence and insolence of slavery, will not be lessening, but increasing—and gathering fresh vigor for another onset, and yet another conquest, if you suffer it to conquer now. If any of my brethren think I have spoken with too much confidence, and feel disposed to apply a corrective, my only reply is, in the language of the hero of Salamis, "Strike, but hear me."

August 6th, 1840.

To CORRESPONDENTS. We have received, from Elder Jesse Hartwell, Carlisle, Ala., (too late for insertion this week,) the proceedings of two meetings held to consider the "Address to Southern Baptists," which shall be published in our next. Several other communications are received, and will be inserted soon. Also, we have the Minutes of several Associations, and other publications, which will receive early attention.

Dear Brother, pray for us,—pray that for this infant church there may go forth streams which shall make glad the city of our God. I do believe in God that the little rills flowing from this mount will widen and deepen by tributary streams, and so mighty a river shall be formed, and of such impetus, as to bear away all intoxicating drink from the Island to the ocean of oblivion. I may not live to see so glorious a day in Jamaica, but this is the cause of God and it will prevail. Several of the Missionaries have expressed much astonishment that the planters, who have mostly been inveterate enemies to the Missionaries, should so favor me. Under God I attribute it to consistency of character. Even wicked men love to see this. Many of the planters have said to me, we make rum, we drink Wine and Ale, but its all foolish; you have begun right; go on. Several with whom I have met from other parts of the Island have expressed the same.

Yours in the bonds of the gospel.

JACOB WESTON.

## For the Christian Reflector.

Massachusetts Baptist Convention.

REPORT—CONTINUED.

This Society is strictly missionary in its character, is the oldest in the United States, of our own persuasion, and was originally limited in its operations only by the amount of its funds. In the voice of its missionaries was heard in the various parts of New England, of the Western States, and of the British Provinces. As nearly every State in the Union has now a similar society, our operations are confined to the old Bay State. With all this division of labor, and the multiplication of hands employed in domestic missions, we find our field sufficiently extensive, and requiring every year a much larger amount of funds, than has at any time, been placed at our disposal. In carrying forward the important objects of the Convention, in the space of about eight months, during which the present Secretary has been in the employment of the Board,

## Baptisms in Jamaica, W. I.

We are greatly obliged, as our readers will be, to the brother who has furnished the following extracts from a letter recently received from Mr. Weston, the self-denying Missionary in Jamaica. It will be recollected that Br. W. went forth like the first Missionaries sent by the Savior, not under the patronage of any Society, but depending on God and the people among whom he should labor for subsistence for himself and family. For obvious reasons, he does not, and probably will not for some time, receive a competent support from the people of his charge; and unless the deficiency is made up from this country, he must suffer the want of conveniences, if not what we should regard the necessities of life. Donations of money or suitable goods, forwarded free of expense to Br. S. G. SHIPLEY, Hanover St. Boston, will be sent to Br. Weston.

Mount Freedom, Jamaica, W. I. May 27, 1840.

Dear Brother Colver,—Last Lord's day was to me the happiest day I ever experienced. I had the pleasure of baptizing one hundred and six black people, sixty-four women and forty-two men. I had been quite unwell for several days previous; on Saturday I kept my bed most of the day, but on Lord's day morning, (though I had but little rest the night previous,) I arose at day break quite well. I rode to the river, (about a half a mile from my house,) and as I neared the baptismal waters the scene was so imposing as to almost overwhelm me. The candidates all stood in a row, two and two, dressed all in white with white turbans on their heads. Thousands were collected to witness the baptism; a solemn stillness reigned and God was evidently present by his Spirit operating through the vast concourse. I said the scene almost overcame me; and how could it be otherwise! Here were one hundred and six children of God about to be buried with Christ by baptism, who a little while ago were dead in trespasses and sins, and not only so, but formerly they were not men and women, but goods and chattels. Some twenty or more of them well remember the time when American Christians stole them from home, and brought them to these Islands for sale. Several of them were blind, and others much maimed by wicked hands in the days of slavery,—several were in the morning of their life, earnestly desiring to receive the necessary information to go to the land of their forefathers and carry the glad news of salvation which has been brought unto them. Who could help feeling his soul stirred within him in witnessing a scene like this! We commenced our baptism at day light, so as to finish before the heat of the day, as it would be dangerous to be exposed to the intense heat of the sun with the head uncovered. On this delightful morning, I thought of an expression you made in your charge to me at my ordination. Said you, if you can at the last great day present before the Judge one poor African saved by your instrumentalities, you will not regret having left father and mother, friends and country, to preach the gospel in the place of your destination. How thankful, thought I, how thankful should I be that God is so abundantly blessing my labors. In a proper time we may expect 150 or 200 more, and if we do not limit God, we may have many thousands more.

For several months before I left my native land, I had no doubt but that the Great Head of the Church had a work for me in Jamaica. Some of my good Boston friends thought me a little estimate for going out in the manner I did, but I felt that I went at the call of God, not knowing whither I went. I think so still. The Lord directed me to Jamaica,—he directed me to Mount Freedom, a place most uninviting to the flesh,—a place where the people were more rude and uncivilized than in any other part of the Island, being but a step removed from heathenism,—a place where nothing had been done before. But it was the place for me.

Dear Brother, does your church regret that it has a Missionary in Jamaica? I would they regret it! If should aid him a little pecuniarily? Though the people here are eager to receive the gospel, though God is here by his spirit, it will be some time before these people will feel and fully understand their obligations to support the gospel as they do in Christian countries.

Our church is founded on the principles of Total Abstinence, (a novel thing in Jamaica,) but I would not, I could not consent to any thing else. The amount of good which such a church may do cannot be estimated here, nor can it ever be by created beings. We attract much notice all over the Island, from Rum Manufacturers, from Wine and Ale drinkers, and from Missionaries.

Dear Brother, pray for us,—pray that for this infant church there may go forth streams which shall make glad the city of our God. I do believe in God that the little rills flowing from this mount will widen and deepen by tributary streams, and so mighty a river shall be formed, and of such impetus, as to bear away all intoxicating drink from the Island to the ocean of oblivion. I may not live to see so glorious a day in Jamaica, but this is the cause of God and it will prevail. Several of the Missionaries have expressed much astonishment that the planters, who have mostly been inveterate enemies to the Missionaries, should so favor me. Under God I attribute it to consistency of character. Even wicked men love to see this. Many of the planters have said to me, we make rum, we drink Wine and Ale, but its all foolish; you have begun right; go on. Several with whom I have met from other parts of the Island have expressed the same.

Yours in the bonds of the gospel.

JACOB WESTON.

## For the Christian Reflector.

Massachusetts Baptist Convention.

REPORT—CONTINUED.

This Society is strictly missionary in its character, is the oldest in the United States, of our own persuasion, and was originally limited in its operations only by the amount of its funds. In the voice of its missionaries was heard in the various parts of New England, of the Western States, and of the British Provinces. As nearly every State in the Union has now a similar society, our operations are confined to the old Bay State. With all this division of labor, and the multiplication of hands employed in domestic missions, we find our field sufficiently extensive, and requiring every year a much larger amount of funds, than has at any time, been placed at our disposal. In carrying forward the important objects of the Convention, in the space of about eight months, during which the present Secretary has been in the employment of the Board,



he has travelled about two thousand miles, visited thirty-seven churches, and corresponded with thirty-eight more, besides many pastors and other individuals. He has preached sixty-one sermons, baptised one person, and administered the Lord's Supper to six destitute churches. He has visited two Associations, attended three Ministers' meetings, and attended seven funerals. On all suitable occasions he has laid before the public the urgent claims of the Convention, and earnestly entreated all, whether rich or poor, to remember our treasury at least once a year in their charitable collections. Could our treasury be replenished by donations from the churches, and individuals, in sums so small as scarcely to be felt by the contributors, essential aid might be given to many feeble churches; and it is difficult to conceive how so much good can be so easily done, as by this combination of effort. As a general thing, those who give most liberally to benevolent objects, do the most to maintain their own stated means of grace, and are the most highly blessed; so that christian "charity is indeed twice blessed. It blesseth him that gives, and him that takes."

Entertaining these views of christian benevolence, and looking over our large field of applications for assistance, your Board cannot but express their deep regret, that more has been done, during the past year, in this important department of missions. We have the satisfaction, however, to believe we have done what we could under existing circumstances. The general stagnation of business, and the small amount of money in circulation, have greatly depressed all our benevolent institutions, and if we have done as well as our neighbors generally, we ought not to complain. Instead of discouragement and inaction, because it has been so difficult to do a little, we have regarded it as the design of Providence in placing embarrassments in our path, to rouse us to greater exertions, that we may give full proof of our love to Christ, and our brethren who are looking to us for advice and assistance. Had the amount in our treasury been equal to the calls for it, and had success attended its distribution equal to our desires, all must have felt a satisfaction, which no words could express; but as the great Head of the church has ordered it otherwise, let us bow submissively to his will, husband what resources we have, in the best possible manner, and make such further efforts and sacrifices as the crisis demands.

### Revivals.

NEW SHARON, (Me.) Aug. 7, 1840.

Dear Mr. Grosvenor.—Having frequently solicited revival intelligence for publication in the Reflector, you will be gratified to learn that God has recently revived his work in the hearts of his people in this town and bestowed upon them the spirit of prevailing prayer for the conversion of sinners.

Quite a number of years have elapsed since our town has been favored with a general effusion of spiritual influence. For about 25 years the venerable Boardman, father of the lamented Missionary, has sustained the office of pastor, and the character of a faithful and devoted pastor of the Baptist church, in which office he continued until about a year since, when, finding himself disabled by the infirmities of age, already advanced to more than fourscore years, to perform pastoral duties in a manner satisfactory to himself, he recommended that his place should be supplied by another. In compliance with this suggestion and with his cordial approbation, the church and society unanimously concurred in extending an invitation to Mr. N. Marshman Williams of the Newton Theological Institution to become their pastor. He accepted the invitation and received ordination Jan. 20th of the present year. About that time the members of the Baptist church began to be more than usually awakened to the importance of praying and laboring for the salvation of the impenitent in their midst. Other evangelical societies shared in the gracious influence and it is hoped that more than one hundred persons in a period of a few weeks, were made the subjects of renewing grace.

Of this number about forty five have been baptized by our Freewill-Baptist brethren, Twenty one have been added by baptism and seven by letter to the Baptist church. The whole number of cases of hopeful conversion in the Baptist society is about thirty five. Our Methodist and Congregational brethren have also shared in the fruits of the good work. We have occasion for the exercises of devout gratitude to God for this refreshing from his presence, and hope and pray that he may tarry yet longer with us by his special influences.

Though our beloved pastor has not been favored with good health since he came among us, yet he who commissioned him to the great work to which he has devoted himself, has hitherto sustained him and enabled him to perform a great amount of arduous labor. The church are perfectly united in him and ardently hope that he may long continue to break to them the bread of life. Father Boardman, though feeble in body is yet strong in spirit, and is still enabled to cheer his brethren by his constant presence in the sanctuary, and to aid them by his counsels and his prayers. He, as well as his successor, manifest a deep interest in the cause of Missions, to which one has devoted a son and the other himself, though in consequence of ill health he has been deprived of the privilege of going to the heathen in person. The meeting for prayer for the success of this great enterprise, on account of the scattered local situation of the members of the church is observed in the afternoon of the first Sabbath in each month. The next session of the Kennebec Association will be held with the Baptist church in this town on the third Wednesday in September next.

The cause of the enslaved in our land and in the church here are not a few decided friends. All the ministers of the gospel (five in number) are on the right side of this great question, and a large majority of professed christians of all denominations are somewhat actively interested in behalf of the oppressed. We rejoice that the cause of Anti-Slavery is yet onward in its progress and trust in God that it will be so until a glorious victory over legalized christianized oppression shall have been achieved. May the God of the oppressed still attend with his blessing all means calculated to emancipate the American church from all participation in the enormous sin and guilt of slaveholding, and to usher in the joyful day of universal emancipation to our brethren and sisters in chains. Yours in the bonds of a pure and peaceful gospel.

H. B. GOWEN.

Revival in Ohio—three churches organized. At the June Q. M. at Vinton, a request was made for a committee to go to Champaign creek, and organize a church. Some backsliders had

been reclaimed and a number converted. Br. Topping went and constituted a church of eight members. He has continued his labors among them, and has baptised a number of converts. The church now numbers 20, and they are in the progress of a number of months. Elder T. has baptised quite a number, and constituted a church of 15 members; 8 of whom belonged to Huntington church. The prospect is good in that place. The three churches have adopted temperance principles, and the reforms of the day, agreeably to our Treatise. I would say that 2 young men are laboring with Elder T.—Morning Star.

BYRON, N. Y. Brother M. W. ALFORD writes July 24th:—"The Lord is with us still in Byron. Our meetings are well attended—the brethren and sisters seem to labor more fervently in prayer than formerly—and in some of our prayer meetings, we have enjoyed the manifest displays of God's Holy Spirit, and seemed to breathe the atmosphere of glory. I have baptised three recently, and it is expected that more will soon follow the example of Jesus by being buried with him in baptism. 'The Lord is a man of war.'—Id.

CAPE ELIZABETH, Me. Brother ALMON LIBBY writes, July 25th:—"I am happy to say that the work of the Lord is still progressing in this place. Scores of precious souls have been converted within a few months past; and many more are anxiously inquiring the way to Zion. Since my last communication, I have baptised twenty-eight, making in all thirty-nine. Next Sabbath, I have an appointment for baptism in this place; and one week from next Sabbath, in Scarborough, within the limits of the church. Brethren, pray for us, that the word of the Lord may have free course among us, run and be glorified."—Id.

HATLEY, L. C. July 21, 1840. Br. R. PARKS writes as follows:—"I wish to say, through the Star, to the friends of Zion, that the Lord is doing great things for us, whereof we are glad. We commenced a protracted meeting on the 12th inst. in this place, which continued eight days, and during which the Lord revived his work in a glorious manner. Saints have rejoiced, backsliders returned, and sinners have been made to tremble under the mighty hand of God; yet, they have been heard to cry out, 'Men and brethren what must we do to be saved?' It is thought by those who have always lived in the place, that there has not been such a general move upon the minds of the people for thirty years. The work is not confined to this place, but it appears to be general. It is thought that between 30 and 40 have been reclaimed and converted in this neighborhood, and the work seems still to be spreading. Last Sabbath I preached in Stanstead, near Magog like, and the melting mercy of God was manifested in the assembly. At the close of the meeting, 30 arose for prayers—all glory be to God. We were favored with the labors of Elders Kinsman, Davis and Tyler, which were much blessed."—Id.

### Progress of the Cause.

A letter from brother A. P. Williams, dated Cooper county, Missouri, June 15th, 1840, informs us, that the writer and his brethren Lewis and Felt, some time previous, held a meeting for several days in a neighborhood in Howard county, called Richland, about 12 miles from Fayette, the county seat, at which 12 professed to submit to the Saviour, and 6 were baptised. The writer remarks: "Campbellism has a stronger hold here than any other sect under the sun, and the power of Joel Hayden (the Unitarian) has operated for several years past. I do believe if there could be Baptist preaching there, that error would give way, as darkness must give back at the breaking forth of light."

"I have learned that some who became anxious at meeting have since found peace and comfort in believing. From this place I went to Lexington. The cause still prospers there. The Campbellites have made considerable effort since my first visit. Mr. A. from Boone county had visited them, but it seems he could do but little. They have had their day in this place. 'The hour without the spirit is dead,' must be under the power of God, and the power. I stayed at Lexington from Friday until Thursday, and held meetings every day and night except Tuesday night. The Lord heard prayer. Many in and about Lexington found the Saviour precious. More or less every day and night gladly received the word and rejoiced in forgiving mercy. During the week I conversed with many, and several were examined as candidates for baptism. The whole field of my labors is white for the harvest. In Saline county is an excellent state of religious feeling. Several are to be baptized next Sabbath. The Zion church has received accessions by baptism ever since last September, and the Good Samaritan church has been left without a blessing. I suppose that about 50 have been baptized and joined the Baptist churches in Saline county since last fall."

"There are many Baptists through this part of Missouri who want the Baptist Manual, and if you can forward some two or three dozen I can dispose of them at advantage. In another letter, dated July 6th, our correspondent observes: "I have just returned home after my third visit to Lexington. The cause is prospering gloriously. Twenty-one were baptised, which makes 59 in all. Others have been received for baptism. It is thought nearly 100 have been converted. Well, what a happy and glorious work! We had God wrought! Joy me, my dear brother, in praying that God may continue his merciful visitation amongst us."

An intelligent and pious Presbyterian from the vicinity of Lexington, called on us since the reception of the last letter, and spoke in favorable terms of the labors and their results, and expressed a hope the Baptists would continue to occupy this field. J. M. P. Banner and Pioneer.

ORDINATIONS.—At the request of the Bethel church, brother David French was ordained to the work of an evangelist, at the session of the Northern Indiana Association, June 8th, 1840. Sermon by Elder A. Hastings, from Ephesians iv. 10, 11. At the request of the Baptist church at Cedar Lake, in Lake county, Indiana, an ecclesiastical council convened with said church June 27th, 1840, to consider the expediency of ordaining brother N. Warriner to the pastoral care of the church. After hearing from the candidate a relation of his christian experience, and to the ministry, and views of gospel doctrine, the council voted unanimously to proceed in the ordination.

On Sabbath, the 28th, the exercises were performed. The sermon by Elder Harding was from Acts 20: 28. Banner and Pioneer.

PROFANE LANGUAGE.—Avoid those who are profane and obscene in their language. By long associating with such youth, you will by degrees habituate yourself to their language, and thus be shunned by the virtuous and the good. When you hear the name of God irreverently spoken by a companion, set him down as an unsafe friend; and unless he break away from this habit, in future have but little to do with him.

CANAL TOOLS.—The amount received from tolls on the New York State Canals during the last week in July, is \$46,767.08. The amount received in the month of July, is \$161,374.66. Albany Eve. Jour.

### Summary.

#### The Storm.

The city was visited yesterday by a succession of severe storms, accompanied by violent flashes of lightning and heavy claps of thunder. The rain commenced at an early hour in the morning and continued without much abatement until a late hour at night. About eleven o'clock in the forenoon a dense black cloud rolled up from the southwest, shedding floods of water and discharging bolts of lightning, which momentarily broke over the city with a force which seemed to shake the foundations of the earth. The thunder and lightning continued with more or less violence during the day. In the morning the spire of St. Paul's Church was struck, but the electric fluid was conducted to the ground by means of the rod without doing any damage. The United States Revenue Cutter Rush, lying at anchor off the Battery, the ship Orpheus, in Peck Slip, the schooner Fairchild, at pier No. 6, East River, were all injured by the lightning. In the latter vessel the Captain who was reading in the cabin, was dangerously burned.

The schooner Actress, from St. John, N. B. bound to Philadelphia, put into this port in distress, having lost fore and mainmast, jib-boom, &c. in the storm. In Brooklyn the storm was more disastrous. A liberty pole, which had lately been erected at the corner of York and Pearl streets, at an expense of six hundred dollars, was struck down, but a man who was in the act of tying a horse to the pole escaped uninjured. The three story brick house in Sands, near Bridge Street, belonging to J. Lamberton, was struck by lightning, the chimney was thrown down, and in its fall it broke through the roof of the new house, doing great damage to the inside of the building. The fluid separated and passed towards the base of the house, tore off the cornices and clapboards, and passed through some of the rooms, following the bell wires and other conductors. One of Mr. Lamberton's children was injured, though not seriously; the fluid struck him on the face, burning his shoe, and passed off. A horse in Jackson street, occupied by Mr. Collier, was also struck. The lightning descended through the chimney and passed to the basement of the house, where a child of Mrs. Grady was struck and instantly killed. Three boys who sought shelter under a tree in Hicks street, were knocked down and one of them killed. In Front street, a woman was struck down, but was afterwards recovered.

N. Y. Evening Post.

#### Florida.

The policy of the Indians, as now ascertained, is never, however strong themselves, to engage a party of more than four whites. We are informed by a gentleman from Florida, that this fact has been established by close observation of their manoeuvres. To-day's mails brings us confirmation of this in an account of a skirmish. A party of mounted men near Fort Mellon recently fell in with a party of Indians who retreated to a hammock, but managed to get in the rear of the troops, and taking ten horses with them, to make good their escape, after killing two of the four men who had the horses in charge.

A sergeant and a corporal belonging to Company B, 2nd Infantry, were killed by the Indians on the 12th inst., about four miles from Fort White. The bodies were afterwards found horribly mutilated. On the 14th inst., five dragoons under a sergeant, in passing from Palatka to Camp King, were fired upon near Fort Russell by a band of Indians numbering from 12 to 20 warriors. Two of the soldiers were wounded.

Colonel Harney has not been deterred by the heat and rains and insects of the summer from seeking the Indians and destroying if possible the grain crop before it shall have been taken away. He is again in the field with a command of dragoons, scouring the country between Fort Mellon and New Smyrna. Courage, and such untiring energy as this must one day go far to achieve a repose for Florida.

Fort Downing, which has been abandoned on account of its unhealthiness, was burned since the 3rd ult., by Indians. Several negroes were seen on the Suwannee by the steamer Okcekeboe.

A stick, to which was attached a hair-like substance and a small bundle of 15 sticks, was recently found on the ground where the last murders on the Picolata road took place. The solution of this is said to be, the sticks indicate 15 killed; and the hair-like appendage, that they were scalped.

Indian Disturbances.—Trouble is apprehended between the Sioux and the Chippewas. The St. Louis Era of the 21st states, on the authority of a gentleman who had just arrived from St. Peter's, that a war party of the Sioux Indians (400 strong) had assembled and taken up their march for the Chippewa grounds; and that about the same time an equal number of Chippewas had left their homes for the purpose of making war upon the Sioux. It was the general belief that the battle would be a destructive one, as both parties entertain the most hostile feelings toward each other.—Tattler.

#### Foreign Papers.

It was stated in our paper of Monday, under the Marine head, that the British bark New York packet, 70 days from Liverpool, for New York, had arrived at Quarantine with 250 passengers; that five had died on the passage, and that nineteen more, with four seamen, were sick. Dr. Smith, the Resident Physician, states that the disorder is slow typhus fever. It is stated on Messrs. Topf's books, doubts as to good authority, the nature of the passengers are poor, taken from the poor-houses of England.

It is to be hoped that while every thing is done which humanity demands for the relief of these distressed emigrants, they will not be suffered to be discharged upon our own shore, without exacting from the captain or owners of the vessel, the securities provided by law, against their becoming a public charge. The passengers, upon their arrival, were entirely destitute of provisions when they arrived below this port, and were literally in a state of starvation when the vessel was spoken by the British mail packet Margaret, Capt. Boole, from Halifax, who gave them a supply. Capt. Geo. P. Tewsbury, of the Quarantine boat, also supplied their immediate wants, with bread, milk, &c. from his own stores; and afterwards visited the neighboring islands, from which he procured similar supplies, and also obtained donations from many charitable people in the city.—Boston Advertiser.

The Sultan.—This vessel, was to have sailed on the 4th, was delayed by injury received by the lightning on the day before. Two of the masts were very much shivered—the upper parts so that new timbers had to be substituted. The fire also struck the tin box in which was inclosed the magnificent row boat built by order of the President as a present to the Imam, and split the box from one end to the other, passing out through the bottom of the box, in which it made a hole a couple of inches in diameter. The boat was not in the slightest degree injured. After leaving the dock separated, and escaped in various directions, doing considerable damage to the decks and rigging in its course. Hands from the Navy Yard are at work refitting her. Of seven of the crew who have deserted, one only has been retaken.—Tattler.

Heavy Damage.—A few days ago an important case was tried at the United States District Court, held at Columbus, Ohio, James McLean and Leavitt, vs. Neil, Moore & Co., stage coach proprietors. It was shown satisfactorily to the court and jury, that Messrs. Neil, Moore & Co. were very extensively concerned as stage coach proprietors, and generally gave entire satisfaction to the public. Yet, in this instance, it was evident that the great injury sustained to the plaintiff was caused by the upsetting of the coach while in the charge of a driver who was incapable of taking charge of the horses. The jury returned a verdict of damages for the plaintiff, five thousand three hundred dollars.—N. Y. Commercial.

Antidote to Poison.—The following remarkable instance of cure from the bite of a snake, deserves to be placed on record for the information of all, and particularly for the benefit of those who may happen to be wounded by this reptile:

Cure for a Snake Bite.—John Pressaul, Jr., a farmer on Little River, in this country, was severely bitten by a pilot snake, in his harvest field. After striking the snake with his scythe, and cutting it in two, he made his way to the house as speedily as possible, and sent for a neighbor, for some brandy, having heard that was good for a snake bite; and there was no physician nearer than Ashboro. Not knowing what to do, and being in great pain, the sufferer casually laid hold of a bottle of camphor, about half full, (camphorated spirits, probably brandy,) and placing the mouth of the bottle to the wound, he drank, he believes, he felt partial relief instantly. At the present thought they could plainly see the poisonous fluid escaping from the wound into the bottle. By continuing this process an hour or two, he became entirely relieved, and went to his work again without any further inconvenience. The above facts were related to us by Mr. Michael, a neighbor of Mr. Pressaul, a man of undoubted veracity.

Southern Citizen.

ARRIVAL OF MR. STEPHENS AND MR. CATHERWOOD.—We learn with pleasure, from the Express, that our Charge to Guatemala, Mr. Stephens, with his wife and children, and Mr. Catherwood, who is a most important discoverer of antiquities in Central America, have created so great a sensation, safely arrived at this city on Thursday evening. They came in the brig Helen Maria, from Tobacco, having been taken by Capt. Sweitzer on the 15th July from a Spanish brig from Sinaloa to the Havana, which was then on 21 days, becalmed, and in a state of great distress for provisions and water. We shall now no doubt be soon furnished with a particular account of the fruits of their labors. We hope they made such arrangements before their departure, as to secure the transport to this country of some of the remarkable statues, obelisks, &c., which carefully examined here, would probably lead to their identification with those of Egypt, and to most unexpected conclusions on the high antiquity of our hitherto denominated new continent.

N. Y. Eve. Star.

We understand that Gov. McNutt of Mississippi, received a severe caning in the streets of Jackson last Wednesday, from a runaway slave. The report is, it is reported, given a toast on the 4th, of a personal and highly offensive character towards Gov. Russell. When the latter heard of the toast, he declared he would cane McNutt. Having encountered him in Jackson, street fight was the consequence, in the course of which Gov. McNutt was very severely handled.

N. Orleans Bee, July 22.

SUICIDE.—An individual in East Bridgewater, named Joseph Gannett, lately committed suicide by hanging himself in a barn. He was formerly a manufacturer to some extent, but had become reduced to poverty, and the necessity of a change of spirit, he has finally put a period to his existence.

SHORT MEMORY.—In a late notice of the bombardment of a Malay town by a French vessel, we stated that the natives could not tell "what it was for." The Boston Republican reminds us of what we had forgotten as well as the natives, viz.: that they seized a French merchant vessel about a year ago.—Tattler.

Father Mathew, the great apostle of Temperance, numbers 150,000 Irish who have adopted the pledge of Teetotalism. In one year from this date a similar triumph success, it will be found, has crowned the labor of the catholic priesthood in this country. Irishmen will thus get more influence than by political association, and better influence too.—Id.

ACCIDENT ON THE UTICA RAILROAD.—By the breaking of the flag of one of the wheels of the tender on the Utica Railroad on Saturday, much damage was done. The tender and the baggage car were broken to pieces, and two of the passenger cars were thrown off the track and much injured. Fortunately, no one was killed; and no injury likely to be fatal was done to any one, though the baggage master was severely bruised.—Id.

BOUNDARY.—The Portland Gazette says, that Professor Cleveland of Bowdoin College, Capt. Talbot of the Army, and Professor Renwick of New York, Commissioners, have been appointed by the President of the United States, to explore and survey our North Eastern Boundary line. It has been intimated that Professor C. will not accept, on account of indisposition. The Governor General of Canada, according to the Halifax Nova Scotia, of the 22d ult., intended to proceed from St. John, N. B., to the disputed territory, where he would be met by Mr. Featherstonhaugh and others in office.—Id.

Falling from windows still continues fashionable among the children of careless mothers. We learn from the Baltimore American, that on Monday, a child between four and five years of age, son of the sexton of the German church at the corner of Holiday and Saratoga streets, fell from a second story window, and completely scalped the fore part of his head, leaving the skull bare, though fortunately not fractured. He received immediate aid, and will no doubt do well.—Id.

The Inspectors of the Auburn, N. Y. State Prison, have resolved to purchase the Harpur's School District Library, for the use and benefit of the convicts in prison. This is the true way to reclaim convicts. The establishment of good libraries, accessible to all children throughout the country; giving them an interest in education, and making the path pleasant, would thin our prisons of future terrors.—Id.

A VETERAN DEPARTED.—The Newark Daily Advertiser thus chronicles the demise of a Revolutionary Veteran: Thomas Belton, for many years a resident of the township of Livingston, in this county, and for the last few years of this city, died yesterday at his residence in Ward street. He is commonly reputed to have reached the advanced age of 108 years, but we are not informed whether there is any authentic evidence of it. It is certain, however, that he has been reckoned a centenarian for many years. He served six years in the army of the Revolution, and has, we understand, enjoyed the benefit of the Pension Law. Mr. B. leaves a daughter, who is an aged woman.

Early in the morning of Thursday next, the 13th inst. there will be a partial eclipse of the moon, visible in this country; in Boston, &c. it will take place as follows, in mean time, viz: Beginning. Greatest Obscuration. End. Boston and New Bedford, 1h. 14m. 2h. 39m. 4h. 4m. Albany, 1 3 2 38 3 53 Bangor, 1 23 2 48 4 13 New York, 1 2 2 27 3 52 Northampton, 1 7 2 32 3 57 Digits eclipsed, 7 degrees 17' on the northern limb of the Moon.

Melancholy Accident.—We learn from our attentive correspondent at Eastham, that Mr. Joseph Higgins left Orleans on the night of Thursday, 28th ult., in a boat, for Provincetown, and is supposed to have encountered a squall and to have been capsized, as the boat drifted ashore near East Harbor, Tuxedo, and the body of Mr. H. was found under the same place.—Yarmouth Register.

We learn that the net proceeds of the New Bedford and Taunton Rail Road for the month of July, have been \$3,703 57.—New Bedford Merc.

Natal.—We learn that the frigate Macedonian, and sloops of war Levant and Erie, have been ordered to Eastport, and will sail on Sunday next. Bas. Adv.

The Portland Advertiser states that there has not been a fire, nor even an alarm of fire in that city for a year past; and for two years past the whole amount lost by fire there is short of \$2000.

FIRE.—We understand the Baptist meeting-house in Littleton, Mass., was consumed by fire last Wednesday evening. It is supposed that it was set on fire intentionally.

A barn belonging to Mr. Reed of Bedford, was struck by lightning at a little past 9 o'clock on Thursday evening, and consumed.

BRIGHTON MARKET.—Monday, August 3, 1840. [Reported for the Daily Advertiser and Patriot.] At market 330 Beef Cattle, 95 Stores, 25 Cows and Calves, 2400 Sheep, and 200 Swine.

Prices.—Beef Cattle.—We quote to correspond with the prices obtained last week for a like quality; three or four yokes extra 6 25; first quality 5 50; second quality 5 50 a 5 75; third quality 5 4 a 5 25.

Swine.—Few purchasers only were at market, consequently sales were only effected at a low rate. Cows and Calves.—Sales at 20, 23, 25, 31, 35, 42, and 46. Sheep.—Lots sold for 1 25, 1 33, 1 42, 1 53, 1 71, 1 82, 2 32, and 2 37.

Swine.—A lot of old at 4 and 4 1-2 cts, and a lot at 4 1-4 and 4 3-4 cts; a lot of Shoats at 4 5-8. At retail from 4 1-2 to 5.

NEW YORK CATTLE MARKET, Aug. 3.—at market 1000 Beef Cattle, including 200 left from last week, 2500 Sheep and Lambs. Fair demand for beef; 900 sold at \$6 a 8, averaging \$7 the 100lbs. Sheep and lambs in fair demand, and mostly sold at 1 50, 33, and 35 for Sheep, and 1 25 a 34 for Lambs.—Jour. Com.

#### Taunton Association.

The Anniversary of the Taunton Baptist Association will occur on Wednesday, 27th inst. at the 26th and 27th instants, with the Church in North Swanzy. The introductory sermon will be preached by the Rev. John Allen of Seekonk, or in the event of his failure, by the Rev. Abner Fisher of Swanzy. HENRY CLARK Cor. Sec'y. Canton Aug. 6, 1840.

#### Worcester Association.

This Association will hold its next anniversary with the Baptist church in Westboro', commencing on Thursday, August 20th. The introductory discourse is expected from Rev. Mason Ball of Princeton, at 10 o'clock, A. M. S. B. SWAIN, Clerk.

N. B. The time is stated in the 'Report' of Mass. Bapt. Convention to be the fourth Wednesday in August. This is incorrect. It is on the Thursday previous.

#### Anti-Slavery Fair.

The subscribers, being anxious to sustain the anti-slavery cause in this State, propose holding a FAIR for the sale of useful and valuable articles, in this town sometime in SEPTEMBER NEXT, during the sessions of the Anti-Slavery Convention, the proceeds of which will go into the Treasury of the Massachusetts Anti-Slavery Society. Anti-Slavery Societies and individuals are requested to prepare articles for this fair, and forward them to Mrs. JOHN MILTON EARLE, Worcester, Mass.

Sarah H. Earle R. B. Spring Caroline Bartlett Ann H. Earle Anna E. Colton Lucy Earle Betsy Newton Mary B. Russell Sarah H. Parsons Worcester, July 22, 1840.

#### Married.

In Holden, 23d ult. by Rev. Mr. Pollard, Mr. Charles F. Padlock to Miss Harriet Howe, both of Holden. In Canville, N. Y. 25th ult. Mr. Samuel Shepherd to Miss Mary M. James, both of Boston. In Boston Capt. James S. Higgins, of Wellfleet, to Miss Sophia A. Pearson, of Boston.

In Lowell, Mr. Andrew Howard of Newburyport to Miss Hannah G. Eliand of Lowell. In Gloucester, Mr. Simon Marchant to Miss Emeline Marchant. At Houston, Texas, in May last, Capt Joseph Clark of Virginia, to Mrs. Amelia L. Wilson of Mass.

#### Died.

In this town, Aug. 4, Henry Morris, son of Mr. Erastus Knowlton, 4 mo. 5th, Lucian, son of Mr. Edward B. Rice, 4 mo. 10th, Alonzo White, son of Mr. John S. Case, 8 mo. In Edgemoor, Mr. Ebenezer Smith, about 70. In South Kingston, B. I. 31 inst. Mr. William Lunt, 96, a revolutionary soldier. In Jacksonville, Illinois, on Saturday, 19th ult. Mr. Ezekiel R. Allen, of the firm of Allen & Mann of Boston. In Key West, June 29, of consumption, Mr. Samuel Saffille, formerly of Fall River, 40. In Plymouth, very suddenly, 3d inst. Mr. Mettle Bagnel, of Kingston, 69. In Rutland, Vt. 1st inst. William Fay, Esq., Editor of the Rutland Herald, about 62. In Baltimore, by suicide, Miss Elizabeth Zeigler, 24. She cut her throat with a razor, during a fit of temporary insanity; 19th ult. Mrs. Mary B., wife of Mr. Solon Nash, formerly of Boston, and daughter of the late Capt. Jeremiah Wheelwright of Newburyport, 28. Her husband died in Louisville, Ky. on the same day. In Bettsville, Prince George's county, Md., 1st inst., Mr. Frederic W. Allen, eldest brother of the editor and proprietor of the Madisonian, 29. Mr. A. was a native of Pittsfield, Mass., and had resided in Maryland two years. He was amiable and intelligent, and popular with his neighbors; he has left many friends and attached relations to mourn his premature death.

In Bath, 1st inst. after a severe illness of seven days, Rev. Silas Stearns, for many years pastor of the Baptist Church—beloved and respected by the whole community.

Classical and English Boarding School. This school is situated in Berlin, 30 miles west of Boston, and 15 north-east of Worcester.

The location is beautiful and retired, affording a calm retreat from noise and bustle, which the assiduous student cannot fail to appreciate. The Fall Term will commence on the seventh of September, and continue twelve weeks. Charges for board, tuition, &c. \$25. Particular attention will be given to Young Ladies and Gentlemen who are preparing themselves for teaching. Pupils are under the constant care of the Principal, and subject to a mild and parental discipline. JOSIAH BRIDE. Berlin, Aug. 1, 1840.

### To Teachers and School Committee.

Pond's Murray's Grammar PRICE REDUCED.

DORR, HOWLAND, & CO. having published and sold for several years past, and having printed and more than twenty thousand copies, have come the determination to reduce the price, thereby making the cheapest grammar now in the market, besides doing as we believe, the best. We have numerous testimonials from preceptors and teachers of the high respectability, who have used it.

It is published in two sizes. The smallest contains 8 pages, and upwards of 30 engravings, illustrating all the various parts of speech, thereby directing the study of that repulsive which has always characterized the study of grammar to young beginners. The large size is intended for each student as a book to be used through graduation. The price of the large size is reduced to 25 per dozen; the small to \$1. Teachers and School Committees are requested to give them an examination. Copies furnished for that purpose. Worcester, Aug. 5.

### To Teachers of High Schools.

DORR, HOWLAND & CO. have constantly for sale all the various books used in High Schools and Academies which they furnish to Teachers and Students on LIBERAL TERMS. Worcester, Aug. 5, 1840. 2w52

### New Establishment.

THE subscribers having commenced manufacturing Linings and Bindings, would inform BOUT and SHOE Manufacturers and others who deal in the above articles, that they will sell as low as can be purchased elsewhere. Likewise, WOOL for sale, and WOOL SKINS wanted by the subscribers. JOHN C. HALL & CO. Central Street, Worcester. August 5, 1840. if 23

### Taxes!

Town Treasurer's office, July 15th 1840. TUE County and Town Taxes of the Town of Worcester, and the Town of the Centre School District, the First Parish, the First Baptist, and the Calvinist Societies in Worcester, for the year 1840, have been this day committed to the subscriber for collection. The following discounts will be made, viz: On such as shall be paid before August 15—6 per cent. On such as shall be paid before Sept. 1—4 per cent. On such as shall be paid before Nov. 1—2 per cent. STEPHEN BARTLETT, Treasurer & Collector.

P. S. The Treasurer and Collector may be found at his office over C. Foster & Co's Store, opposite the U. S. Hotel.

### No. 1 Hackerel.

IN half, quarter and eighth barrels, for sale by J. R. BIGELOW & CO. July 28, 1840.



**For the Christian Reflector:**

But I will bless my bounteous Giver,  
For all thy gifts bestowed ;—  
Before my heart could understand,  
Ten thousand thanks I owed.

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**Temperance.**

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**The Test.**

— *from "Crown of Jewels," Lowell.*

### The Test.

and having a warm heart and a true Father Mathew zeal, we believe he will do great good wherever he goes. We hope and trust the friends of temperance will facilitate his opera-

**Miscellany.**

From the Cross and Journal.

**The Plague.**

The following is a brief sketch of the history of the *Plague* in London, which occurred in the reign of Charles II. "It was so dreadful" s

**From the Cross and Journal.**

before him with burnt-offerings and calves of  
year old? will the Lord be pleased with thou-  
sands of rams, or with ten thousands of rivers  
of oil? shall I give my first-born for my trans-  
gressions, the fruit of my body<sup>a</sup> for the sin of  
my soul?"—Micah vi. 6. Ad then cannot atone  
for sin, all the calves and lambs of the whole

and escapes his snares? Above all, says  
taking *the shield of faith*, whereby ye shall  
able to *quench all* the fiery darts of the w  
one. Take heed, lest by any means as the  
pent beguiled Eve, through his subtlety, so

Paul, more desirable to *die* on the Lord's day, any other; I think it is, for those who are sick; but to be kept away from the sanctuary by any of the Sunday interments, is a very different affair. Certainly, it is no way to promote

Stamford Bank, at Stamford.  
 Bridgeport Bank, at Bridgeport.  
 Fairfield County Bank.  
 Housatonic Rail Road Co.  
 RHODE ISLAND.  
 Scituate Bank.

for themselves as to prices and quality.  
**SIG. GRATER & ORVAN**  
**TAL PAINTING.**  
 And Gilding, done at the same place by  
**FRANCIS W**  
*Worcester, April 8, 1840.*

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